Volume XVII Chicago, Ill., April, 1940 Number 1

The Liberalist

You can't be always sunny
If there isn't any sun.
You can't be always funny
If there isn't any fun.
But you can be always happy
If you let the clouds go by
In the faith there's always somewhere
Little patches of blue sky.

Writer Unknown.

Published monthly by

The Peoples Church

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The Liberalist

Preston Bradley ..... **Editor**
Grace Thayer Bradley ..... **Associate Editor**

Volume XVII Chicago, Ill., April, 1940 Number 1

SPECIAL ANNOUNCEMENT

The Annual Banquet of The Peoples Church will be held in the Edgewater Beach Crystal Ballroom Friday, April 26th, at 6:30 P.M.

This is the outstanding event of the church year. All members and friends of the church and radio audience are most cordially invited to attend.

Dr. Bradley will give his annual address. The remainder of the evening will be given over to social fellowship and dancing.

Reservations may be made at the church office.

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INFORMAL :-:-: **$2.00 per person**

Meditation

"As we close our eyes and bow our heads in this moment of communion and meditation, there is one prayer which springs immediately to our lips as representative of our sense of the deepest need of our souls. On this day of pageantry, on this day of victory, on this day of all days, we would transfer from the centuries of the past to the world of today its real significance. We would ask this morning for such clarity of vision, such a depth of understanding, such a penetrating analysis of that first great triumphal entry way back across the centuries that we might be able to relate to the importance of the moment in which we now live. Let us have the same kind — though it be far from the same quality, but help us to have a basic sort of courage that will enable us to speak the imperative of our heart as to the true significance of this day. We would recapture and revivify and reawaken within our deepest consciousness the real purpose of the life of the King. We would see him, not in the dim haze and fog of man's hates and man's conquests. We would see him this day in the full, bright light of his God-inspired mission to this earth, and on this Palm Sunday morning may we be true to that vision; and wherever human hearts are related to this service by the opportunity of our broadcast, may they too be inspired and awakened. May all who are discouraged and saddened, all suffering and ill, all who are disillusioned and frustrated, all for whom there is no note of triumph and who cannot sing "Hosanna", this day of victory, might they catch some little contagion, some little thought or suggestion, and might they feel that it is for them; that it was spoken for them and meant for them; and may we all catch the enthusiasm and the spirit of what a triumphal entry really does mean to the life of the world, to the life of the nation, to the life of a city, and most of all, to the individual lives of men.

And so, for that we ask direction of thought; we would ask sympathetic and understanding listeners; we would ask for the maintenance of that tolerance; we would ask that even the most friendly of friends and the most bitter of critics might all of us together add to the cumulative result of the impressiveness and the necessity of the Palm Sunday thought; that it shall be no mere prattle of words, nor mere ceremony, but that it shall be an action of the heart and life.

May that vision of Palm Sunday be our vision as we pray, as we have so often prayed in the past and as the world needs to pray and as each individual heart can pray, until it not only becomes the Lord's prayer but it becomes every man's prayer, and in the prayer find victory: 'Our Father, who art in heaven", etc.

"OUR HERITAGE OF TRIUMPH"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, March 17, 1940

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"Palm Sunday this year has several very unique distinctions which ordinarily are not associated at all with the day. Of course, our Irish friends have not permitted us to forget, and they ought not to, that it is also St. Patrick's Day, and inasmuch as green is the color of Palm Sunday and the purple is temporarily discarded in the significance of the green, the waving of palms and all the rest of it, one readily adapts itself to the other.

St. Patrick's Day is, of course, in memory of St. Patrick, but one of the things about St. Patrick that a great many people who are most vociferously expressing their celebration on St. Patrick's Day forget, is that he was born in England. He was not born in Ireland; he adopted Ireland, which showed his good sense, perhaps, but at the same time he was not an Irishman by birth. Another interesting thing is that this is one of the few times in history that St. Patrick's Day and Palm Sunday fall on the same day, and there is an old legend in Ireland, that when St. Patrick's Day and Palm Sunday fall on the same day it means that that year which follows will mean a united and a free Ireland, so there is a little more interest in the observance and celebration of St. Patrick's Day and Palm Sunday than probably in many previous years. We must remember in this connection, however, this interesting fact, that it will be 400 years from today before they ever coincide again. No one in this and many generations to come will ever again commemorate St. Patrick's Day and Palm Sunday on the same day. Four hundred years from today they will be observed on the identical day, but not until then. Any idea that the people of Ireland are celebrating or that the Irish people celebrate St. Patrick's Day when it falls on Palm Sunday, is erroneous. In Ireland there are to be three holidays this year. Palm Sunday is kept inviolate and tomorrow, the 18th of March, will be the observance of St. Patrick's Day, but they do not observe it on Palm Sunday even though they both occur at the same time.

Of course, anything at all is a justification for a good Irishman to hold a celebration and when it is possible to elongate one celebration out into three, it adjusts itself readily and easily to the lovely liquidity of the Irish temper.

Now, there is one difficulty which I have always had with my Palm Sunday sermon. I did not dare read over any of the sermons which I have preached in past years on this important day in the life and history of the Galilean. There is a difficulty which I find myself constantly facing until sometimes it almost creates in me a slight feeling of impatience; and impatience, of course, is not a good or lovely thing. We ought not to be impatient, but I am beginning to get just a little impatient; impatient with religion, impatient with Christians, impatient with churches, impatient with people who pretend to believe and to put into practice what Jesus said and did; and on this Palm Sunday my whole attitude, just as naturally as water flows down hill, flows into a channel that is apt to indicate a little irritability about what we are doing with this matter of religion in this world.

It may sound critical, and if it is critical I assure you it is creative criticism. There is a vast difference between just being critical for the purpose of criticizing or hurting somebody; the world is full of that kind of cri-

tic, and if I appear slightly critical it is an honest effort to be creatively so.

When I stand and look at this whole Palm Sunday situation, I am forced, under the mandate of my own conscience, to say what I am going to say this morning.

There are two ways in which we could have a Palm Sunday service. There is the traditional way, as we have had this beautiful anthem of Parker's "Jerusalem", which in a very lovely and melodious manner brings us vividly and aesthetically into the presence of the Palm Sunday truth. We could confine ourselves to the reading and a sermon on the conventional, glittering generalities, and the highly evolved emotional utterances in regard to the reception of Jesus and his entering Jerusalem and the waving of palms, and we could do all that in the traditional liturgical sense. If religion does not find a way to translate its liturgy, its phrases, its traditional attitude of loyalty manifested by form and ceremony, in the receptibility of the Church, if religion does not find a way to get itself articulating and working in this modern world, religion is doomed! In other words, the test of religion now is not going to be whether a person stands up or kneels down when they pray, and it is not going to be whether there are 40 or 200 days in the observance of Lent, and it is not going to be how many times an individual says his prayers, or what creed of church he subscribes to, or what label he bears in religion. Already the organized religious influences of this world are under assault in almost every quarter of the globe, and there is a growing universal tendency to cast aspersions and to destroy any institution or any being who believes in the fundamental relationships which religion inspires and who believes in preserving the values which religion creates.

Today, there are over 60 million people in the United States of America who do not go to or enter the doors of any church, Roman Catholic, Jewish or Protestant! More than one-half of the population of the United States have no church loyalties. I know the usual reaction from that tragic fact is to condemn the churchless; to condemn the people who do not go to church and who do not worship God. I know that the ultra enthusiastic devotee of Christianity would immediately raise the accusation that it is the people who are to blame because the people do not go to church; that the people prefer pleasure, that the people have no sense of religious obligations; and so they start to attack and criticize the people.

I shall admit, in the interest of what I believe to be true, that some of that criticism is justified. I admit that there are millions of people in America, thousands of them in Chicago, who never darken the door of any religious institution; they never go to any church; they feel that they can live without the church and that no minister, priest or rabbi has anything in this world for them; they do not need religion; yet when they are in difficulty or in trouble they have a tendency to turn to religion. It is amazing the number of people whom you never see or hear of and who never do one thing for our church, never evidence that they have the slightest interest in religion or in you until they get in trouble. Then when they get in trouble they expect you to solve their problems. Why, it is sometimes so overwhelmingly true that it destroys one's faith in human nature. They believe that an obligation exists only when they want something; but the obligation is all on your side,—you are obligated to help them.—They have never done a thing for the church, never gone to the church, and yet out of a clear sky they look you in the face and say; 'You are a Church; you are supposed to do this.'

Of course, there is a perversity in human nature that you can-

not do anything about; it has always been and it will always be so until the end of time. We might acknowledge it and say 'There it is, and that's that.'

There is another proposition and there is another way in which we can think of Palm Sunday. I covet more than I covet anything is this whole world,—increasingly so these days,—the ability to paint so vividly and to etch so definitely until it has the quality and the appeal of the cameo and the miniature,—to recreate for the modern consciousness a conception of the man of Galilee. The difficulty with Jesus has been our inability to see and understand and know Jesus because of the accumulations of the centuries that religion has gathered unto itself. We have to mine our way down through all the debris that the centuries have brought, in order to see the vitality and the dynamics and the truth of the personality of this Jesus, and it is a very difficult thing to do. It is so difficult because most of us are just steeped in our traditions about him; most of us were brought up at the knees of our mothers, and we have the heritage of placing the particular emphasis that might belong to that particular faith, and we find it very difficult to look through with penetrating perspective into the very quintessence of reality; and my whole approach on this Palm Sunday is in just that point.

Now, what is the reality of Palm Sunday? What is this all about? Either we must accept Jesus and attempt to project his ethics and his technique into the society we know, or stop our playing about with Christianity. You are either going to make this thing work soon, or it will never work. We have already had 1900 years of opportunity, and 1900 years in a rapidly changing world is a long time; and we are either going to take Jesus seriously at his word, with courage enough to follow him through to the cross or we had better stop being hypocrites! We had better substitute reality in our effort to make this thing come true or else we had better stop playing with the idea at all and try something else. What is the truth of this Palm Sunday?

Why, the truth of it is that the age in which Jesus lived was more comparable to the age in which you and I live than any subsequent age. Jesus had exactly the same conditions to face that you have. He lived in a country where unemployment was so widespread that there was an increasing poverty which was likewise increased again by the opportunity which the Roman Empire took to squeeze out of every citizen of Palestine every dollar that it could in the form of tributes and taxes. There probably never was such a province in such a world suffering more under the cruelty and dominance of force and power. The modern dictator is not a new personality on the scene of the world's life. Jesus lived under a dictator; Jesus lived under a form of Fascism and Naziism. Fascism and Naziism are not new things. Hitler, and Mussolini and Stalin are not suddenly starting something new in human history! Jesus would understand perfectly the present international situation of the world, for he lived under it. The Roman Empire had appointed a great leader to rule over all the people of Palestine and he set up his office in Jerusalem; and it was his business to forbid individual expression on the part of the people, and to keep them in poverty, in unemployment, and in despair; and all up and down Palestine, behind the ruin of the regime stood Caesar; — and the word 'Augustus' itself means 'dictator'; that is exactly what it means; and overshadowing Jerusalem stood Fort Antonia. You don't hear people preaching Palm Sunday sermons about Fort Antonia, but you hear them in the platitudinous, glittering generalities of mere tradition and ceremony, analysis and interpretation, with all of its true significance

lost under the pageantry and under the responsiveness of light and color. That is not Palm Sunday! That is not the basis for the origin of the observance of this day! In its greatest and most powerful truth,—Fort Antonia was the crystallization of the Caesars who owned Palestine body and soul until there was no liberty, no freedom, economic or political or religious in all Palestine; and there was collusion between Rome and the priests and high priests of the province; and there was a relationship between the Pharisees and Sadducees, an a priest-controlled government of Jerusalem and Palestine, with the Emperor standing in the shadow, taxing the people for the orgies of his palace on the Tiber. That was the country in which Jesus was born! That was the environment in which he lived, and that increased the hope and the dream of the Messianic ideal of ancient Judea that a liberator would come; that a king would come who would sweep from power the ancient Rome and give the people of Palestine liberty and freedom. The King! The King of men's souls and not the Caesar of Rome', that was the hope of Palestine, when Jesus was born! And when this young dreaming idealist, his hands gnarled and knotted with the toil of the carpenter, a man of the people, a workman, poor, saw the agony and the sorrow of his people, the dream stirred within him and he said: 'I will lead my people. Follow me! Behold, I stand at the door and knock.' And all the way up those three years he was preaching the simplicity and beauty of his gospel, with not a word of theology in it. Take from the New Testament and put into a book, just the words which Jesus spake himself, and you will find no theology. All of the theological controversies and antagonisms have been created by men who wanted to substantiate or project some individual thesis or theories about a plan of salvation; they were not created by Jesus.

So when he found that if he was to get anywhere with his message he must stand in front of the Caesars on their own ground, he said, "I will go to the capital; I will go to Jerusalem and I will face every high priest, Caiaphas, Herod, and the Caesars in Jerusalem; and I know what that means to me; it means my death." But he knew how to die. He knew how to face conditions like that; so we see him entering that city; and I think one of the loveliest as it is one of the most pathetic utterances, with the strange sweetness which sorrow sometimes has, —one of the most beautiful of all the utterances of Sacred Writ is in that scene where Jesus, coming down from the Mount of Olives, stands and casts a momentary glance over the city of Jerusalem. There, in the drab of that morning sky is the capital of his people, the symbol of his blood and race, and looking at the city he utters these imperishable words, and every writer says that he wept; wept on the morning of victory; the triumphant entry, and we hear him say: "Jerusalem! O Jerusalem, thou who stoneth the prophets, how oft would I have gathered thee under my wing as a hen doth gather her brood, and ye would not."

Of course it would not; the Caesars never do. Power, force, a sense of security, a sense of permanency, people who have that power and that strength and that force never for one shadow of a moment dare think of the day when they will lose it! Dare Mussolini think of the day when the Italian populace will hiss at the mention of his name? Dare Hitler ever think of the hour when surrounded by his legions, angry men will be pointing their bayonets at him, when hunger and starvation have wrecked and ruined a great people; dare he think of that hour? Of course he dares not. JESUS DARED; that was the difference; that was the spirit of triumph!

And entering that city, who responded? The oligarchy? Those who were in power? Those who were in control? Of course not; it was the people. The people were stirred, and the Pharisees and the Sadducees and the high priests and those who had entered into collusion with the government of the Caesars were silent; it was the people who shouted "Hosanna! Hosanna!" and who waved palms and olive branches and twigs and threw blades of grass in front of him, and tore off their ragged, miserable, old coats and put them on the back of that ass for him to ride on! They were the ones who did it! There was no royal purple; no golden embroidered garments. This man on Palm Sunday entered the city where the Caesars hated him and the people loved him, and into Jerusalem he fearlessly went.

Where did he go first? What happened when all the people were stirred up and said: "Hosanna to the King! The King has come" where did he go first? He went to the temple. Do not confuse that with the modern church. A great many people have an idea that when he went to the temple it was going to church. Do not confuse the temple with the modern church. While the temple was the house for teaching and worship, it also was the center of all the finance of the age; the temple was the bank of the age, it was there where people had stored their valuables, it was to the temple that they had to go, under the hierarchy of the high priests in collusion with the people of Rome, it was in that temple where the high priests set up the procedure to exploit the people in every particular. They got all the skins and hides of all the animals slain and sacrificed—which were then sent to the tanneries, and with the returns lined their own pockets with gold and silver dollars. They set up the standards and judged as to whether the animal offered for sacrifice on the part of the people could pass as a faultless and perfect sacrifice, with the result that they would often take the very best of the flock for themselves and tell the people that this particular animal which they wanted to bring to sacrifice did not meet the standard of sacrifice. It was a time of exploitation of the people such as never existed before, in those temples, owned and controlled by a powerful group of men who had co-operated with Rome for the exploitation of the people.

Another thing that they did was this, they would make it necessary for the people to change their money so that the pilgrims coming up to the Feast of the Passover, beginning on the day itself, —this very day,—would have to change their money into the coin of Caesar, and when they changed the money, believe me, my friends, it was changed at a profit, and the poor people were again exploited. It was nothing but exploitation from start to finish. The temple in Jerusalem was rotten to the core and it was supposed to be the center of the religious life and vitality of the people. Jesus knew it, and this is the Palm Sunday truth.

O, I know it would be better for me, perhaps, to stand here and say a lot of pretty things, of hosannas and the waving of palms and all the rest of it, but I cannot do it in a world smashing as fast as this is, because Jesus is trying to get into the hearts of the world today, and it is the same thing duplicated. I cannot do it because he is standing at the gates of Chicago this morning; he is standing at the gates of New York; at the entrance of London; and Parish, and Rome, and Berlin. He has the answer for all your problems and you refuse, and he weeps again. That is the reason I cannot just prate about the ceremony of Palm Sunday; it is one of the most real experiences in the whole life of Christ; and when he found that out, as he did, his whole mood and temper chang-

ed, and instead of a Christ with the beautifully modelled head and the white seamless robe with almost an element of beauty which would lack virility, he becomes dangerous. A Christ in plaster paris or a Christ in a stained-glass window is not a dangerous Christ. As long as we keep him safe he is not dangerous, but that is not the Christ of Palm Sunday. No, the Christ of Palm Sunday to me is the Christ that is on his way to Good Friday and Calvary.

I see the burning climax of his pent-up passion for his fellowmen, and I watch him as he enters the door of that temple. There are the bedecked and bejewelled officers of that temple about their ghastly business of exploitation. You can hear the cries and moaning of doves and the cackling of game and chickens and the bleating of the sheep and the talk of the money changers, while hundreds and hundreds of poor peasants, serfs of Palestine, looking for the deliverer and a king to come into the House of worship, and in an atmosphere like that I see this young man, who was so young, stand at the door a moment and look at that scene; then I see his face change; I see the gentle heart become still more gentle because it must become more severe, and I see an expression sweep over his face and picking up the cords, one by one, with which they had tied their packages and crates together, and brought in their animals, I watch him in the majestic moment of a great soul aflame for a suffering people, and I see him pick these cords up, one by one, wind them around his fingers until they become a lash . . . . now, you have got a heroic Christ to look at! Now you have got no effeminate, insipid, compromising poet. You have a man to deal with now, and I see him as he looks at that crowd, waving that scourge of cords in his hands, looking at the Jewish priests of that temple, as he shouts: "Out, all of you! Out! You shall not make the House of Prayer a den of thieves! Out with you, liars, hypocrites!" What God-like majesty! What power! Well might the people have shouted 'Hosanna to the King.'

And from now on, as it was and ever shall be, those who live by the exploitation of others will attempt to kill and crucify their Saviour; and that brings us to Holy Week."

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EASTER IN THE PEOPLES CHURCH

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Services during the week prior to Easter, known to the religious world as Holy Week, were a most fitting preparation for Easter. These services were held every noon in the Studebaker Theatre, so that business men and women could avail themselves of the opportunity for this brief period of meditation and religious worship, going back to their tasks spiritually refreshed and uplifted; and there were also services every evening in The Peoples Church. The general theme for Dr. Bradley's noonday talks was "Life's Sanctuaries": "Sanctuary of Silence", "Sanctuary of Beauty", "Sanctuary of Friendship", "Sanctuary of Love", "Sanctuary of Suffering." And Dr. Bradley's subjects for the evening addresses were: "How to Pray", "The Meaning of Inspiration", "The Book of Books", "The Meaning of Memory" and "The Tomb in a Garden." On Thursday evening the Memorial Communion Service was held, "in remembrance of Him", — and of all our sacred dead, when before the symbolic service of breaking the bread and pouring the wine, Dr. Bradley reads the names of those for whom he has officiated at funeral services during the year. This is the most impressive and beautiful service of the church year. Then follows the

solemn service of Good Friday, and Holy Week draws to a close—awaiting the dawn of Easter Day.

The ground was covered with snow and the snappy low temperature made one feel far more like celebrating Christmas than Easter. There was a large attendance at all four services on Easter Sunday in spite of the weather, beginning with the service at 9:00 o'clock in the morning, when the sermon subject was "The Song of the Undefeated"; at 11:00 o'clock "Truth Crushed to Earth"; at 3:30 P. M. "Life Will Conquer"; and in the evening at 7:30 "Is Immortality a Dream?" At the 11:00 o'clock service every available foot of space was taken and hundreds were turned away. Even Channing Hall was crowded, where a loud speaker was installed. At the afternoon service a class of over a hundred new members was publicly received into membership, and a number of babies were christened. Again at 7:30 the church was filled, making by acttual count 5,208 persons who attended the church on Easter Day. Dozens of potted Easter lillies, rose bushes, tulips and other spring flowers decorating the platform created an atmosphere of the eternal spirit of spring and the essence of beauty always so lavishly manifested at Eastertide. A tall French basket holding seventy-two calla lillies was lovely beyond description; palms and ferns banked at either side of the platform made a background for groups of tall Easter lillies; and the floral picture will be long remembered and was a fitting frame for Dr. Bradley's inspiring Easter message and the special Easter music of the full choir.

Inspiring — Beautiful — Triumphant — was Eastertide in The Peoples Church!

G. T. B.

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THE WOMAN'S CLUB

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April brings the Woman's Club to the closing meetings of the calendar year. In October, when the season opens, everyone is alert and every church organization eager with activity — the closing meetings look a long way ahead!

The March meetings were all interesting and well attended. The Cafeteria Dinner was a great success, as it always is, and brought out a splendid crowd. After the dinner a good many remained to play bridge and enjoy an evening of pleasant fellowship.

The Conservation Day program was given on March 4th, when Dr. Bradley was the speaker, his subject being "Disappearing America." As Mrs. Bradley, Club Chairman of Consevration, was unable to be present, Mrs. Robert Byron, Conservation Chairman of Ninth District, very kindly took her place and conducted the meeting.

Club Institute was held Monday, the 25th, with Mrs. R. W. Lee, Vice-President, presiding. Mrs. Clarence G. Goodwin, Parliamentarian of I. F. W. C., Mrs. J. J. Reynolds, Past-President of the Club and of the Ninth District, were guests of honor, and each gave a brief address. Mr. Edward Redman, a student of Meadville Theological School lectured on "Quo Vadis"; Morris Krupnik, cellist, gave the musical program.

And now that April's here — the Annual Meeting with Election of Officers is called for Monday, the 8th, at 1:00 P. M.

The last meeting of the season will be the Spring Luncheon, Monday, the 15th, when Dr. Bradley will be the speaker and Eva Gordon Horadesky, contralto, will furnish the music.

The Professional and Business Woman's Club

The "Old Fashioned Party" sponsored by this club was highly satisfactory to all who attended. Many requests have been received to make it an annual event. Guy Colby was very successful as Master of Ceremonies and the refreshment table was a feast for the eyes as well as satisfying to the appetite. This affair was held for friendliness and not for profit and we believe it served its purpose well.

Mr. J. Bradley-Griffin held his audience as though it were one person throughout his presentation of "The American Way", on March 4th. To anyone who has missed hearing his dramatic recital of this play by George Kaufman and Moss Hart, we can only suggest that you arrange to hear it at the first possible opportunity.

After three public affairs in succession, a regular meeting with a friendly social hour was enjoyed by the members on March 25th, with our Treasurer, Mrs. Alice Pearson in charge.

April 8th is a date to be anticipated with pleasure, as Dr. Preston Bradley will on that evening give a lecture-recital of Ibsen's Peer Gynt, with interpolations of The Peer Gynt Suite by Philip Jorgensen and Ruth Braselton, pianist and violinist respectively. The general public is invited to this program, which will be the high-light of our club's first season in The Peoples Church.

Our first Annual Meeting, with Election of Officers, will be held April 22nd.

Two later events will close the season: A Spring Dinner on May 13th, and an interesting play by members of the club under the direction of Mrs. Gertrude Needham on June 5th.

THE MEN'S CLUB

On Easter Monday—March 25th, the Men's Club held a meeting which will go down in their history as outstanding. There were over five hundred men present and the speaker of the evening was of nation-wide renown.

Mr. H. L. Nunn, President of Nunn-Bush Shoe Company, was presented recently on a coast-to-coast hook-up by "Town Hall Meeting of the Air." He was introduced to the large audience of the Men's Club by Dr. Bradley.

Mr. Nunn's subject was "Industry of the Future." The relationship of employer and employee—working together harmoniously, sharing profits and losses, —has been worked out to their entire satisfaction in the Nunn-Bush factory.

Mr. Nunn is a most unusual and interesting man, entirely sincere, and with a pleasing personality. He held his audience with keen interest throughout, and at the close of his address answered questions from the platform for half an hour.

Coffee and doughnuts were served during the fellowship hour which followed the program.

The Men's Club meets the fourth Monday in the month and is open to men of the church and radio audience.

THE BOOK LECTURES

The interest in the Book Lectures continues to be so great that the lectures will continue through April. The lectures for March, "Other Gods", by Pearl Buck; "Happy Days", by Henry L. Mencken; "The Book of Books", given on the Wednesday of Holy Week and "How Green Was My Valley", by Richard Llewellyn, were all

very well attended. The excellent audience for the lecture on "The Book of Books" gave evidence of a widespread interest in the history of the Bible and its compilation.

The Book Lectures for April are:

April 3rd—"Bethel Merriday", Sinclair Lewis.

April 10th—"How to Read a Book", Mortimer J. Adler.

April 17th—"The Art of Living", Andre Maurois.

April 24th—"Wind, Sand and Stars", Antoine de St. Exupery.

Recently the Daily News had a "Chicago's Renaissance in Literature" on its book page, and said of Dr. Bradley: "This is Dr. Bradley's 280th book lecture. He has given 40 a year and began seven years ago. He is the author of "Courage for Today", "Mastering Fear", "Power from Right Thinking", and "Life and You."

John T. Frederick, in this same issue, in speaking of Mortimer J. Adler's "How to Read a Book", which Dr. Bradley will review on April 10th, had this to say:

"I believe that 'How to Read a Book' will have value especially in relation to the desire for more and better education for adults, which I regard as the most significant single force in American life today. Certainly most of us can read it with profit."

The Following Persons Were Publicly Received Into the Membership of the Peoples Church on Easter Sunday

Miss Edith Ablett,
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Miss Frances F. Ardes,
1115 N. Long Ave.
Mr. Clyde G. Bassler,
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Mrs. F. Berry,
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Mr. Donald Brosious,
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Miss Irene Brosious,
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Mr. Norman A. Brown,
617 Talcott Road, Park Ridge, Ill.
Miss Gladys Brown,
3023 N. Parkside Ave.
Mrs. Wm. E. Buehler,
4423 Sheridan Road, (From Glencoe Union Church)
Mrs. Alice Carlson,
851 Wilson Ave.
Mrs. Norman Clemens,
6347 Drexel Ave.
Dr. Helen E. Collins,
830 S. Michigan Ave.
Mrs. Lillian Dale,
917 N. Springfield Ave.
Miss Dorothy E. Dickson,
145 E. Division St., Kewanee, Ill.
Miss Frances Ann Faulkner,
4554 W. Ravenswood Ave.
Mrs. Martha Ferrias,
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Miss Elsie Fricke,
214 Vine Ave., Park Ridge, Ill.
Miss Myrtle Glines,
2606 Ainslie St.
Mr. John Gravenor,
4006 Sheridan Road
(From Christian Church)
Miss Avis Gregersen,
2604 N. St. Louis Ave., (From Irving Park M. E. Church)
Mr. and Mrs. Wyllys W. Hagen,
2908 Estes Ave.
Mrs. Bertha Hancock,
2950 Washington Blvd.
Mr. Harold E. Hansen,
2218 Carmen Ave.
Mr. W. Harry Harper,
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Mrs. Lillian Heller,
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Mrs. Walter S. Hermansen,
6252 Newark Ave.
Mr. and Mrs. Milton Herzman,
845 Lakeside Pl.
Mr. and Mrs. Harry Hillman,
507 Washington Ave., Wilmette, Ill.
Mrs. William Hunter,
9559 S. Charles St.

Miss Elaine Hunter,
9559 S. Charles St.
Mr. and Mrs. Arthur E. Johnson,
5730 N. Bernard St.
Mrs. Rose Johnson,
4157 N. Mozart St.
Mrs. T. Kennard,
917 N. Springfield Ave.
Miss Emily Kern,
5319 Montrose (From St. Paul's Church)
Mr. John Langhoff,
2832 Eastwood (From Lutheran Memorial Church)
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2314 S. 58th Ave., Cicero, Ill.

• • •

Dr. Bradley Kept the Following Engagements During the Month Ending March 15th, 1940:

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(Dr. Bradley's engagements, including funerals and weddings, are listed from the 15th to the 15th of each month.)

FEBRUARY

16—Conference regarding Izaak Walton League Association convention.
Address. Standard Club for Deborah Woman's Club.
Address. Welles High School.
17—Radio conference.
18—Two services, Peoples Church.
19—Address. Humboldt Blvd. Temple.
Meeting. Normal School Springfield, Ill.
20—Address. Ottawa, Ill. Ottawa Woman's Club.
Radio Address. WMAQ.
21—Book Lecture. Peoples Church.
Radio Address. WMAQ.
22—Address. Uptown Lions Club. (Dr. Bradley was presented with Honorary Life Membership).
Lecture. Peoples Churuh. (Auspices of Ushers' Club).
Radio Address. WMAQ.
23—Address. Sheboygan, Wisconsin. Masonic Temple.
25—Two services. Peoples Church.
26—Address. Hemenway M. E. Church. Evanston, Ill.
27—Address. HOLC Forum.
Radio Address. WMAQ.
28—Address. Lincoln Park Kiwanis Club.
Book Lecture. Peoples Church.
Radio Address. WMAQ.
29—Address. Joyce Memorial M. E. Church.
Radio Address. WMAQ.

MARCH

1—Address. Granville Avenue M. E. Church.
3—Two services. Peoples Church.
4—Address. Funeral of Robert S. Abbott, Editor "Chicago Defender."
Address. Woman's Club. Peoples Church.
Address. Y. W. C. A. Conference Business and Professional Woman's Club.
5—Radio Address. WMAQ.
6—Address. National Forum I. F. W. C. and Chicago Daily News. Palmer House.
Book Lecture. Peoples Church.
Radio Address. WMAQ.
7—Address. Food Products Club. Sherman Hotel.
Book Lecture. Friends of Literature. Fine Arts Bldg.
Radio Address. WMAQ.
8—Address. Wheaton P. T. A. Wheaton Community High School.
10—Two services. Peoples Church.
11—Address. Lansing Community Drive. Lansing, Mich.
Address. Annual Meeting. Peoples Church.
12—Address. Arlington Heights Woman's Club. Arlington Heights, Ill.
Radio Address. WMAQ.
13—Book Lecture. Peoples Church.
Radio Address. WMAQ.
14—Address. Cafeteria Dinner of Woman's Club. Peoples Church.
Board Meeting. Peoples Church.
Radio Address. WMAQ.
15—Address. "Knife and Fork Club." Sioux City, Iowa.

• • •

Christenings Easter Sunday Afternoon in the Peoples Church

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March 24th

Virginia Lou Tolk, daughter of Mr. and Mrs. Jacob Tolk.

Donna Jeane Palmer, daughter of Mr. and Mrs. Earl Palmer.

Ronald James Sodergren, son of Mr. and Mrs. Isaac Sodergren.

Ronald A. Getzoff, son of Mr. and Mrs. Harold Getzoff.

Dianne Marie Knudsen, daughter of Mr. and Mrs. Robert Knudsen.

Maureen Penelope Mitchell, daughter of Mr. and Mrs. Chas. Mitchell.

Dee Ann Kaiser, daughter of Mr. and Mrs. Fred Kaiser

Robert William Smith, son of Mr. and Mrs. Clarence Smith.

Robert Roy Zeman, son of Mr. and Mrs. Anton Zeman.

Gloria Delores Zeman, daughter of Mr. and Mrs. Anton Zeman.

Robert Lawrence Carey, son of Mr. and Mrs. Fred Carey.
March 2nd

Robert Kuechenberg, son of Mr. and Mrs. Harold Kuechenberg.
March 17th

Peter Warren Mickelsen, son of Mr. and Mrs. John Mickelsen.

Weddings

FEBRUARY

25—Charles V. King and Wilma Palman

MARCH

6—George Henry Pflueger and Margaret H. Quayle

Funerals

FEBRUARY

16—Mrs. Alice Guild. Interment, Rosehill.

17—Mrs. Mary Luehrsen. Interment, Rosehill.
Bentley W. Clement. Interment, Oakwoods.

18—Marvin A. Barlow. Interment, Illinois.

27—John Michelsen. Interment, Acacia.

28—Isobel Callanan. Interment, Graceland

MARCH

12—Albert Geske. Interment, Acacia Park.

13—Wm. Barth. Interment, Memorial Park.

THE LIBERALIST HAS A BIRTHDAY

With this April number of The Liberalist we start our little magazine on its seventeenth year. Sometimes it has been a little late in its mailing, sometimes the fault of the editors, sometimes due to the printer being long in turning it out; but winter and summer it has been compiled by the editors with interest and we might almost say, with affection.

We feel it is somewhat of a personal message going out into the homes of our friends. We try to give our readers interesting items of the church activities, as well as the sermon by Dr. Bradley, usually choosing the one most in demand for the month. No one gets any money for this work — we do not even pay for the printing—the printers get what they can from the advertising matter, and the subscriptions all go into the church treasury; so it really is a work of love on the part of the editors. We greatly appreciate the loyalty and leniency of our readers. We know the magazine has many faults, and we thank you for accepting it as it is, without too much criticism. We will try to make it more worthy of your friendship in this new year of its life.

The Liberalist salutes you on this seventeenth anniversary.

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THE LIBERALIST

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Grace Thayer Bradley ..... Associate Editor
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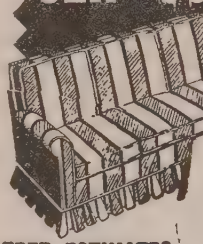

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